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ANALYTICAL INDEX
TO THE
FOUR GOSPELS AND THE ACTS.

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AN ANALYTICAL INDEX
TO
THE FOUR GOSPELS
AND
THE ACTS OF THE APOSTLES,

DESIGNED TO FACILITATE THE STUDY OF THOSE BOOKS.

BY
WILLIAM STROUD, M.D.

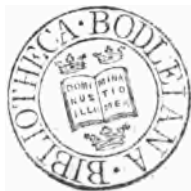
LONDON:
JUDD & GLASS, GRAY'S INN ROAD,
AND 21 PATERNOSTER ROW.

1857.

101. a. 496.

7. [Jesus said to the apostles,] It is not for you to know the times or the seasons, which the Father hath put in his own power. 8. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.—ACTS i. 7, 8.

1. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life; 2. (For the Life was manifested, and we have seen it, and bear witness, and show unto you that eternal Life, which was with the Father, and was manifested unto us;) 3. That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.—1 JOHN i. 1—3.



INTRODUCTION.

THE Christian dispensation, contemplated under the special aspect of the New Covenant, is divisible into three successive periods, namely:—the personal ministry of Christ on earth which, including that of his fore-runner John the Baptist, occupied four years;—the personal ministry of the apostles, from the ascension of Christ to the downfall of the Mosaic dispensation, which occupied forty years;—and what may be called the ministry of the New Testament, extending from the termination of the apostolic age to the end of the world. Towards the close of his personal ministry, Christ defined Christians to be those who believe on him through the word, or instruction of his apostles; that instruction having been originally communicated by himself, and completed by the Holy Spirit. Hence, the solemn question proposed by one of their number;—"How shall we escape, if we neglect so great a salvation? which began to be spoken by the Lord, and was confirmed to us by those who heard him; God, also, adding his testimony, by signs and wonders, and by various powers and gifts of the Holy Spirit, dispensed according to his own will."—This word of the apostles, first preached by them, and afterwards reduced to writing, partly by themselves, and partly by two of their

disciples under their direction, constitutes the volume of the New Testament, more properly termed the New Covenant, which is at once the code, the charter, and the chronicle of primitive Christianity. John xiv. 15—17, 25, 26; xvi. 12—15; xvii. 17—21. Hebrews ii. 1—4.

The books of the New Testament, twenty-seven in number, may be divided into three classes or sections;—the historical section, consisting of the Four Gospels, and the Acts;—the doctrinal, or the Epistles of Paul, and four other apostles;—and the prophetic, namely, the special Revelation given to the apostle John. The several elements of narrative, doctrine, and prophecy may all, no doubt, be found in each of the three classes; but they predominate only in those here indicated. To facilitate the study of the historical section, and promote an accurate knowledge of its contents, is the object of this manual. Its materials are chiefly derived from a larger work by the same author, to which the reader is referred for most of the requisite proofs and explanations; since, with a view to that brevity which is essential to extensive usefulness, the greater part of them are here omitted.*

The inspired writers of the historical books of the New Testament were four in number; two of them apostles,—Matthew and John; and the other two,—Mark and Luke,—eminent disciples living at the same period, and engaged subordinately in the same work; but, as these latter wrote under the guidance of apostles, and the influence of the Holy Spirit, the whole narrative is derived from the same

* A New Greek Harmony of the Four Gospels, comprising a Synopsis, and a Diatessaron; together with an Introductory Treatise, and numerous tables, indexes, diagrams, &c., by William Stroud, M.D. 4to. London, Samuel Bagster and Sons, 1853.

source, and founded on the same divine authority. The order of time in which these books were first published was probably Luke, Matthew, Mark, John, Acts; the series having been begun and ended by the same writer, with this difference; that in his gospel Luke is conjoined with the three other evangelists, whilst, in the Acts, he stands alone. Like the rest of the New Testament, these books were all written in that peculiar form of the Greek language, usually termed Hellenistic, or Jewish Greek; and were all addressed, in the first instance, to Christian readers; the gospel of Matthew to Jewish, and the other historical books to Gentile Christians. There is, indeed, an ancient tradition that Matthew's gospel was originally written in Hebrew, or more properly speaking Syro-Chaldaic; but this Hebrew gospel, if it ever existed, was speedily lost, and the corresponding Greek gospel might easily have been written either by Matthew himself, who was not less competent to the task than his colleagues, or under his directions; and, having been universally received by the primitive churches, is justly regarded as equally authentic with the others. Considered as narratives of the personal ministry of Christ on earth, the gospels of Luke and Matthew are the most complete and substantive of the four, while those of Mark and John are more supplemental and subordinate; Mark's gospel having apparently been designed to harmonize the two earlier ones; and that of John, the latest of the whole, to subjoin several valuable although not essential particulars, which, probably in the expectation of his doing so, had been designedly omitted by his predecessors.

For the discharge of the office assigned to them the evangelists possessed every necessary qualification; they

were in comparatively easy circumstances, had received a sufficient education, enjoyed the best opportunities of becoming acquainted with the facts which they had to relate, and wrote under the superintendence of the Holy Spirit. Matthew, otherwise called Levi, was the son of Alphæus or Cleopas, and therefore a distant relative of Christ. John, a fisherman on the lake of Gennesareth, was his favourite apostle. Luke, the beloved physician, was an intimate friend, and often an associate of Paul; and John Mark, the nephew of Barnabas, is termed by Peter in a spiritual sense his son. The four gospels, although thus produced by separate authors, published at various times and places, and addressed to different parties, are remarkably concordant; and, as will be seen by the sequel, may easily be combined, with slight exceptions, into a single and continuous narrative.

It must not, however, be imagined that the evangelists have exhausted their subject; for, on the contrary, they have intentionally left several large portions of it undescribed; and John emphatically declares, at the end of his gospel, that, if all the words and acts of Christ had been related in writing, the number of books produced would have been almost unlimited. The same apostle intimates that the object of himself and his colleagues was, not so much to gratify the curiosity of their readers, as to promote their salvation; for which purpose these brief and partial narratives, seconded by divine influence, were amply sufficient. Luke's gospel was written, as he himself states, in order that Theophilus, and of course other Gentile Christians, might be assured of the certainty of the doctrines in which they had been orally instructed. "These miracles," says John, "are recorded that ye may believe

that Jesus is the Christ, the Son of God, and that, by believing, ye may have life through his name. . . . There were also many other acts performed by Jesus; but, if each of them were to be recorded, I scarcely think the world itself could contain the books which might be written." Luke i. 1—4. John xx. 30, 31; xxi. 24, 25. In like manner, the Acts of the Apostles is a remarkable example of skilful condensation, being at once full and concise, describing, within the limited space of twenty-eight chapters, the progress of the gospel for more than a quarter of a century after the ascension of Christ; including the principal proceedings of Peter, the chief apostle of the Jews, and of Paul, the great apostle of the Gentiles; and, while curtailing or excluding minor details, carefully noticing cardinal and miraculous events.

The following Analytical Index to the Four Gospels comprehends the whole of their contents, divided according to the nature of the subject into Parts, Sections, and Paragraphs; and arranged, as far as can be ascertained, in the order of time. That order is very generally observed by the evangelists themselves, except in the middle portions of the gospels of Matthew and Luke; where, for the purpose of restoring it, much transposition conducted on strict principles has been here practised, with great advantage to the connection and perspicuity of the narrative, and without any disparagement to the sacred writers, who doubtless had good reasons for the more devious course which they pursued. Each portion of the Index is headed by a short description, and a reference to its source, whether in one or more gospels; but, in order to avoid undue prolixity, the ultimate analysis of a good many of the paragraphs is left to be

completed by the reader. More than half the united text of the four gospels consists of Peculiarities, or passages furnished by a single evangelist ; and the remainder of Concordances, or passages common to two or more evangelists ; and, in the Synopsis here presented, these two classes of passages are to a considerable extent distinguished. The several gospels differ much in this respect ; John's gospel consisting almost entirely of peculiarities, and Mark's of concordances. In the two other gospels these constituents are more equally divided ; the peculiarities however predominating in Luke, and the concordances in Matthew. Supposing the whole amount of each gospel to be expressed by the number 100, the proportion of peculiarities in John's gospel would be denoted by 92, in Luke's by 59, in Matthew's by 42, and in Mark's by 7 ; the remainders, subtracted from 100 representing, of course, their respective concordances. These details serve to confirm the explanations previously offered respecting the origin of the four gospels, and to furnish satisfactory reasons for their number, the order of their publication, the character of their contents and omissions, and the extent of their resemblances and diversities ; circumstances which, without such explanations, are apt to perplex the conscientious student of the New Testament, and to strengthen the objections of the sceptic.

The principal parts into which the entire narrative of the four evangelists is here divided are twelve ; of which the first is preliminary, describing the birth, parentage, and early life, of John the Baptist, and of Jesus Christ. With the exception of the interesting account, peculiar to Luke, of the journey made by Jesus when twelve years of age, in company with his parents, to keep the passover at Jerusalem,

the time occupied by the first part is rather less than three years; and between this and the next part there is consequently an undescribed interval of rather more than twenty-seven years. The second part describes the precursory ministry of John the Baptist, and occupies about six months. For reasons which it would require too much space here to specify, it is concluded that John was born, and commenced his ministry about the time of the pass-over; that Christ was born, and commenced his ministry six months later, about the time of the Feast of Tabernacles; and that each of them at the beginning of his ministry had just completed the thirtieth year of his age.—Luke i. 24—27, 34—38, 56, 57; iii. 21—23.

The next eight parts, from the third to the tenth inclusive, relate to the prophetic ministry of Christ as the great teacher of mankind, and occupy about three years and a half. They are sub-divided as follows:—Part III, describing the commencement of his ministry in Galilee and Judæa, and his first repulse from Jerusalem, is peculiar to John;—Part IV, the commencement of his special ministry in Galilee;—Part V, his first ordination of the twelve apostles, and preparation of them for their office;—and Part VI, his first mission of the apostles, and the conclusion of his ministry in Galilee, are peculiar to the three earlier evangelists; with the exception of a small portion of Part VI, referring to Christ's miraculous supply of food to the five thousand, in which John concurs with the others, while the subsequent remarkable discourse in the synagogue at Capernaum is recorded by him alone.—Part VII, Christ's renewed ministry at Jerusalem, and second repulse from that city, is also peculiar to John;—Part VIII, the conclusion of Christ's ministry in the

provinces of Palestine, is peculiar to Matthew, Mark, and Luke;—Part IX, the conclusion of his ministry in Jerusalem;—and Part X, his last paschal supper with the apostles, are more or less described by all the evangelists; but the greater portion of Part IX is peculiar to the three earlier ones, and almost the whole of Part X, recording his final instructions to the apostles before his death, is peculiar to John. The Eleventh Part, devoted to the sacerdotal ministry of Christ, as the high priest of his church, describes his last sufferings, death, and burial, completed within the space of a single Jewish day, the fifteenth of Nisan, being the first day of the Feast of Unleavened Bread. The Twelfth and last Part relates the commencement of Christ's reign, as king of kings, during an interval of forty days, which he spent with his disciples, between his resurrection from the dead and his ascension to heaven, and terminating within ten days of the memorable Feast of Pentecost, when the apostles received the promised effusion of the Holy Spirit. To these two parts all the evangelists, as might have been expected, contribute; and here their valuable account of the personal ministry of Christ necessarily comes to an end.

The studious reader will now, it is presumed, be prepared to understand and employ the following Index, as a guide to the historical books of the New Testament; but, before commencing his examination, may find it desirable to recall the external or political circumstances of the times and countries to which it refers, beginning with the four gospels. During the period connected with the first part of this division, Augustus Cæsar was at the head of the Roman empire; and Herod I, sometimes called the Great, was king of Palestine; and, although in reality only a

vassal of the emperor, was allowed to exercise despotic sway over the whole of that country. At his death, which happened a little before the end of this part, his dominions were by the emperor's permission divided between three of his sons. Herod Antipas, and Philip, under the title of tetrarchs, ruled with nearly kingly authority, the former over Galilee and Peræa, the latter over Ituræa, Trachonitis, and some other neighbouring provinces; whilst Archelaus, with the somewhat higher dignity of ethnarch, governed Judæa and Samaria. The second part of this division commences with the mission of John the Baptist, as the harbinger of Jesus Christ, and of the gospel dispensation. During the long intervening period of twenty-seven years, left undescribed by the evangelists, considerable political changes had taken place, which are accurately noted by Luke in chap. iii, v. 1, 2; and the new order of things continued, without further alteration, during the remainder of the narrative. Tiberius had succeeded Augustus as Roman emperor, and was now in the fifteenth year of his associated reign. Herod Antipas and Philip retained their respective tetrarchies; and Lysanias was tetrarch of the northern province of Abilene. On the other hand, after a turbulent reign of nine years, Archelaus had been deposed by Augustus, on account of his tyranny and malversation; and the two countries of Judæa and Samaria had, at the request of the inhabitants, been converted into a Roman province, of which Pontius Pilate was now the imperial procurator, or governor. With the exception of the authority to inflict capital punishment, the Jews were however to a great extent permitted to live under their own laws, especially in all matters relating to religion; and Joseph Caiaphas was during the whole of this period high priest,

aided, and perhaps often controlled by his father-in-law Annas, an energetic and popular man, who for many years before and after enjoyed the same dignity. The evangelical narrative, of which Luke is the earliest historian, commences therefore near the end of the reign of Herod I, king of Judæa.

After the explanations above given, little further direction can be requisite for the employment of the ensuing Index, especially with respect to the gospel narrative; more than half of which consists, as previously stated, of peculiarities, and the remainder of concordances. In the former case there is no difficulty; in the latter, the references to the parallel passages, in the sections and paragraphs of the Index, are arranged in the same order in which it is here assumed the gospels were first published; namely, Luke, Matthew, Mark, John. In this order it is desirable that, when studied with a view to comparison, they should always be read; and a bible-class thus engaged might therefore be conveniently subdivided into sections corresponding to the several evangelists, and as it were representing them.

For general purposes, such entire and orderly readings, even when of considerable length, may be deemed sufficient; but, if it is wished to reduce any of these concordances to the form of a diatessaron, that is, of a single and complete narrative, composed of select portions arranged in the order of time, more study and labour will be necessary. Specimens of this process are annexed to some of the ensuing sections which, not being easily divisible into paragraphs, seem to require such an appendage; namely, Part II, Section II, Part IV, Section I, Part V, Section III, Part VIII, Section II, Part X,

Section I, Part XI, Section II, and Part XII, Sections II and III; but the plan could not have been generally adopted, without exceeding the narrow limits necessarily prescribed to this manual. The foregoing specimens may, however, serve as a guide to the student in applying the process to other cases; and, after a little practice, he will find it both more pleasant and more profitable to do this for himself than wholly to depend on external assistance; since independent mental efforts, prompted by the love of truth, and pursued with energy and perseverance, are far more beneficial than a passive acquiescence in the reasonings and conclusions of others.

THE second period of the Christian dispensation,—the ministry of the apostles,—is more or less represented in all the books of the New Testament except the four gospels, but especially in that of the Acts. This ministry consisted in promulgating the gospel, both by preaching and writing, and with miraculous evidence, to Jews and Gentiles throughout the world, during the forty years intervening between the ascension of Christ and his return to exercise judgment, by the instrumentality of the Roman armies under Vespasian and Titus, on the impenitent and unbelieving people of Israel. During the whole of this period the two covenants, the Israelitish and the Christian, were co-existent and of divine authority, the former to Jews only, the latter both to Jews and Gentiles. At that time, therefore, but not afterwards, the Christian church consisted of these two branches; which, although to a certain extent separated by the law of Moses, were united by that of Christ.

The Christian covenant, in its simplest form, was communicated to the first parents of mankind immediately after

their fall, and was graciously designed to secure their own salvation, and that of their posterity. Having, however, in consequence of the general prevalence of depravity and profaneness, been long neglected, and almost forgotten, it was specially renewed with Abraham, the father of the faithful who, in token of the divine approbation, was some time after admitted into the Israelitish covenant, as the patriarch of that peculiar race which thereby became in a general and political sense the people of God. Thenceforth till the apostolical age they were the depositaries of both covenants, and of the Scriptures connected with them, and as a nation of priests were appointed to be the religious instructors of mankind ; but, having proved unfaithful to their trust, and rebellious against their divine sovereign, they were at length deprived of all their privileges, and doomed to final rejection. The Israelitish covenant was consequently now hastening to its dissolution, and the Christian to its full development, both which events were accomplished at the destruction of Jerusalem by the Romans : since which all such distinctions of classes in the church have ceased, and there is until the end of time but one spiritual flock under one supreme shepherd.

The Book of the Acts may therefore be conveniently divided into three principal parts, corresponding to the progressive diffusion of the gospel in the world during the apostolical age. The first part, extending from chap. i, v. 15, to chap. xi, v. 18, exhibits the progress of Christianity in Palestine and its vicinity, chiefly among Jews ;—the second, from chap. xi, v. 19, to chap. xxi, v. 16, its progress in various foreign countries, chiefly among Gentiles ;—and the third, from chap. xxi, v. 17, to the end of the book, describes the violent persecution of the apostle Paul by his

unbelieving countrymen, on account of his fidelity in proclaiming, with the utmost boldness and plainness, that new dispensation in reference to the two covenants which, as above stated, was then taking place.

The earlier apostles were slow in perceiving the principle, that Gentiles were at once admissible into the Christian church by simple repentance towards God, and faith in the Lord Jesus Christ, without any regard to Judaism; and were still slower in acting upon it. Even after the day of Pentecost, a special vision and revelation was required, to induce Peter to go and preach the gospel to Cornelius and his friends at Cæsarea; and the fundamental doctrine, that converted Gentiles were exempted from all obligation to keep the law of Moses, was not settled by what is termed the Council of Jerusalem, until about sixteen years after the ascension of Christ. The original apostles seem to have remained by choice for many years in Palestine, or its neighbourhood; and, while chiefly devoting their attention to their fellow-countrymen, the people of Israel, whether in their own or in other lands, evinced some reluctance to address foreign nations, and long postponed that part of their mission. It was doubtless for this reason that Paul was called at so late a period, and in so extraordinary a manner, to be the great apostle of the Gentiles, and that so much of the book (in fact more than half) is occupied with his labours and sufferings, and so little with those of his colleagues; of whom the only ones individually named are Peter and John, Matthias, the new apostle elected in the place of Judas Iscariot, James the son of Zebediah, who suffered martyrdom at a comparatively early date, and James the Lord's brother, who ultimately shared the same honourable destiny.

The period of nearly thirty years, comprehended by the Book of the Acts, was distinguished by considerable civil and political events. Of the four Roman emperors who reigned during that interval, Tiberius died in A.D. 37, Caligula, in 41, and Claudius, in 54, leaving Nero on the throne, who perished by his own hand in 68, two years before the destruction of Jerusalem. The first of the three parts into which the book is here divided terminates a little before the death of Tiberius, the second a little before that of Claudius; and the third, which describes the final persecution of Paul by the unbelieving Jews, and his transmission as a state-prisoner from Jerusalem to Rome, belongs to the reign of Nero.

The wisdom of God was conspicuously displayed by appointing that, during the greater part of the entire period, as well as during the ministry of Christ, Judæa should be a province of the Roman empire, and governed by imperial procurators; for, although most of these rulers were oppressive to the people at large, they did not willingly interfere with Christianity. On the other hand, when, in A.D. 41, a Jewish prince, Herod Agrippa I, the son of Aristobulus, was by the favour of the emperor Claudius made king of Palestine, and resumed all the authority of his grandfather Herod the Great, he soon evinced a similar disposition, and sought to gratify the Jews by persecuting the church at Jerusalem. He caused James the brother of John to be slain with the sword, imprisoned Peter, in order to subject him to the same fate, and would no doubt have proceeded much further in this sanguinary career, had not divine providence interposed and, by a sudden stroke of retributive justice, cut down the oppressor after a short reign of three years.

Pontius Pilate, the Roman procurator who governed Judæa and Samaria during the ministry of Christ and for some years later, was, on account of heavy charges brought against him by the people of the province, deposed by Vitellius, the president of Syria, and sent for trial to Italy, where he arrived soon after the death of Tiberius, in A.D. 37. His successors in office before the reign of Herod Agrippa were Marcellus, a friend of Vitellius, and Maryllus, appointed by Caligula; after which, during the interval of fifteen years from the death of Agrippa to the end of the sacred narrative, Cuspius Fadus, Tiberius Alexander, Cumanus, and Felix were sent by Claudius, and Festus was appointed by Nero. It was therefore chiefly in consequence of the renewed reduction of Judæa to a Roman province that the early church was saved from premature persecution, and that the life of the apostle of the Gentiles, the champion of pure Christianity free from all adulteration with Judaism, was so long preserved. This important advantage was not, however, obtained without great difficulty; owing on the one hand to the desperate enmity of the Jews, and their continual efforts to assassinate him, and on the other to the base subserviency of the procurators Felix and Festus, who yielding to bribery and corruption, either connived at these attempts, or at least refused to do him justice; so that at length Paul was compelled to avail himself of his privilege as a Roman citizen, by appealing from the provincial to the imperial court.

It was owing to his noble struggle for the truth of the gospel against its Jewish opponents, that the apostle had to endure his long and perilous voyage from Palestine to Italy, his shipwreck, after a terrific storm of many days continuance, on the island of Malta, and his protracted imprison-

ment, which so seriously interrupted his labours, and lasted altogether about five years. Notwithstanding all this load of ignominy and affliction, he enjoyed manifest proof of the divine protection and favour; and that, not only as a recompense of his good conduct throughout the whole conflict, but more especially in recognition of the high office to which he was thereby called, and which for a considerable time he sustained almost alone. For, such was the timidity of the disciples generally, and such the terror inspired by the imperial tribunal that, in his second Epistle to Timothy which, in spite of the general opinion to the contrary, there is every reason to believe was written at this period, about A.D. 59, he thus complains:—"At my first reply no one appeared on my side, but all forsook me. [I pray God] this may not be laid to their charge. But the Lord stood by me, and strengthened me, that through me the gospel message might be effectually declared, and that all the Gentiles might hear it; and I was delivered from the mouth of the lion." (2 Timothy, iv. 16, 17.) Even the warm attachment of Luke was unequal to this test; and, by his want of firmness, at the critical moment when it was most required, may probably be explained the singular fact that, although he was in Rome at the time, and a report of the trial would have been of the highest interest and value, far more so than the celebrated defence in the presence of Festus and Agrippa, the book abruptly terminates just before it took place, without noticing either its occurrence or its result. From the statements of the early Christian historians it may, however, be concluded that Paul was acquitted by the supreme court, and thereby enabled to resume his apostolical labours for a few years longer, until the Neronian persecution of the church in

A.D. 64, when, being again in Rome together with his worthy colleague Peter, both were suddenly seized by the authorities, on no other ground than that of their being eminent Christian teachers, and both speedily obtained the crown of martyrdom; in confirmation of which report, their burial places have ever since been shown in or near the imperial city.

But, even had the apostle been put to death at the end of his first imprisonment, he might with equal truth have made the same triumphant declaration;—"I have sustained the noble conflict, I have finished the race, I have kept the trust. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will deliver to me in that day; and not to me only, but to all those also who have affectionately looked forward to his appearing." (2 Timothy, iv. 7, 8.) The details of conversion and edification must, of course, be always proceeding in a uniform manner as long as the world lasts; but the fundamental principles of Christianity, as a new covenant entirely distinct from Judaism and independent of it, were now for ever defined and established by divine authority, and this was chiefly effected through the instrumentality of the apostle Paul.

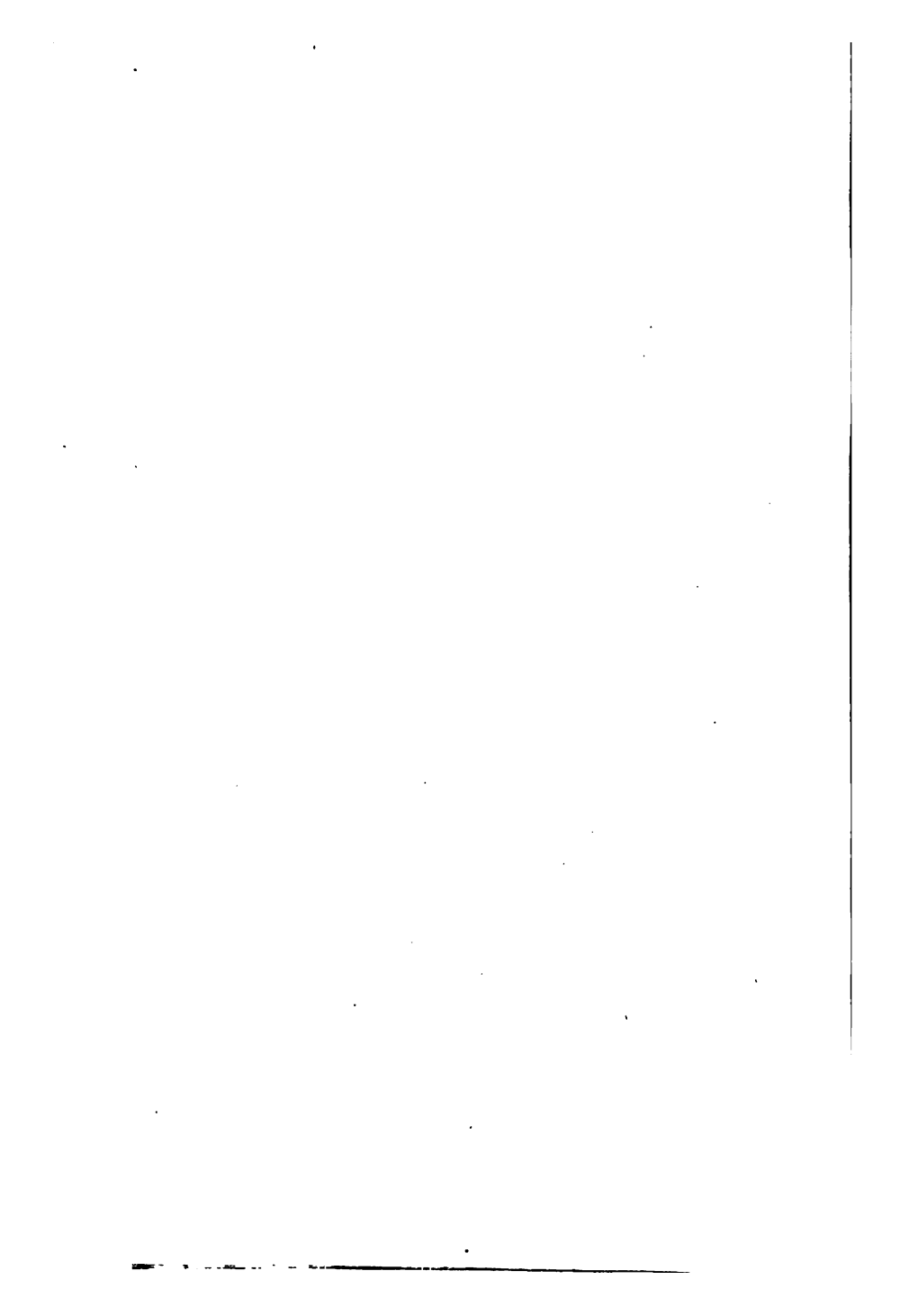
The other apostles, who seem at first to have indulged a somewhat undue predilection for their own countrymen and their national covenant, had apparently soon after the council at Jerusalem acquired larger and more liberal views; and, travelling in imitation of Paul through all countries then known and accessible, had faithfully preached the gospel of Christ to the Jew first, and also to the Gentile. Such in fact had been the final commission given to them by their divine master;—"Go forth into all the

world, and preach the gospel to the whole people of Israel : he that believes and is baptized shall be saved ; and he that refuses shall be punished.—[Thus] going forth, make disciples amongst all the Gentiles, baptizing them unto the name of the Father, and of the Son, and of the Holy Spirit, and teaching them to observe whatever I have commanded you ; and, behold, I am with you all the remaining time, even to the end of the age.” (Matt. xxviii. 18–20, Mark, xvi. 15, 16.) In like manner, in his grand prediction on the Mount of Olives relative to the fall of Jerusalem, and the close of the Mosaic dispensation, he had declared :—“ This gospel of the kingdom shall be preached throughout the habitable world, as a testimony to all the Gentiles, and then shall the end come.” (Matt. xxiv. 14.) Alluding to this spiritual illumination in the poetical language of the ancient Scriptures, when describing that produced by the heavenly bodies, Paul, writing to the church at Rome about the year A.D. 54, exclaims ;—“ But, I say, have they not heard ? Assuredly, their sound has gone forth into all the earth, and their words to the ends of the world ;”—and, in his Epistle to the Colossians, written about A.D. 58, declares that the gospel had at that time been proclaimed to the whole Israelitish people under heaven.* (Romans, x. 16–18 ; Coloss. i. 23.)

Thus, although few of the labours of the original apostles, except Peter and John, are recorded in the Book of the Acts, yet, as during the interval between the ascension of Christ and the fall of Jerusalem they had preached the gospel throughout the world, and confirmed it by miracu-

* Amongst other texts the translation of which is here modified, the term usually rendered—“ every creature,”—both in Mark, xvi. 15, and in Coloss. i. 23, is understood to mean—“ the whole people of Israel.”

lous evidence; had also, under the superintendence of the Holy Spirit reduced their preaching to writing, and published all the books of the New Testament, the ministry committed to them by Christ was, within its allotted period of forty years, fully accomplished. On the other hand, when it is considered that almost all the errors which have disfigured Christianity, and injured its success, have originated in Judaism, pure or corrupted, and in attempts either to combine or confound the two dispensations; as also that the earlier apostles were for some years rather backward in repressing so serious an evil, there is little reason to wonder that the later apostle Paul should have been raised up to perform this special work, in addition to his other labours; and that, both in the Epistles of the New Testament, and in this Book of the Acts, so much prominence should be given to his actions, and his sufferings. It is, however, remarkable that Peter, the other principal apostle, as a reward for his acknowledging Jesus not long before his death, to be the Christ, should have had the privilege of opening the door of faith both to Jews and Gentiles,—to the Jews at Jerusalem on the day of Pentecost,—and to the Gentiles at Cæsarea, through Cornelius and his friends. As the earliest authorized preacher of the gospel to both classes, he thus became the Rock of the Church; which, as the other apostles afterwards cooperated with equal authority in the same evangelical work, is justly said to be—built on the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone.”—Matt., xvi, 13–19; Acts, xv, 7–11; Galat., ii, 6–10; Ephes., ii, 19–22.



ANALYTICAL INDEX
TO
A HARMONY OF THE FOUR GOSPELS,
WHICH DESCRIBE
THE PERSONAL MINISTRY OF JESUS CHRIST.

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* The Preface of Luke's Gospel, chap. i, ver. 1—4, being unsuitable for
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Paragraph 2.—Cure of Peter's wife's mother of a fever ; and of many other sick persons and demoniacs, at the apostles' house ;—and departure the next day, on his first evangelical circuit through the towns of Galilee.

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Paragraph 2, end.—Cure of a woman afflicted with hemorrhage ;—revival of the daughter of Jairus ;—and cure of two blind men, and of a dumb demoniac.

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FIRST MISSION OF THE APOSTLES BY CHRIST, AND CONCLUSION OF HIS SPECIAL MINISTRY IN GALILEE.

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Paragraph 4, end.—Pursuit after Christ by the multitude whom he had recently fed; his discourse to them in the synagogue at Capernaum; and subsequent conversation with the apostles on the desertion of him by many of his disciples.

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SECTION II.

INSTRUCTIONS OF CHRIST TO HIS APOSTLES, AT CAPERNAUM, RESPECTING CHURCH DISCIPLINE, AND BENEVOLENCE.

Luke, chap. ix, ver. . . . 43—50. “But while they wondered,” &c. ; chap. xvii, ver. 1—10 ;—Matt. chap. xvii, ver. 22—27, end ; chap. xviii, ver. 1—35, end ;—Mark, chap. ix, ver. 30—50, end.

DIATESSARON.—Mark, ix, 30—32 ; Matt. xvii, ver. 24—27, end ; Mark, ix, ver. . . . 33—36, “and being in the house,” &c. Luke, ix, ver. . . . 48. “Whosoever shall receive,” &c. Mark, ix, 38—41 ; Matt. xviii, 6, 7 ; Mark, ix, 43—50, end : Matt. xviii, 10—35 ; Luke, xvii, 5—10.

SECTION III.

MISSION BY CHRIST OF SEVENTY TEMPORARY APOSTLES,
DURING HIS FINAL PROGRESS, THROUGH SAMARIA
AND GALILEE, TOWARDS JERUSALEM.

Luke, chap. ix, ver. 51—62, end; chap. x, ver. 1—37;
chap. xvii, ver. 11—37, end; chap. xviii, ver. 1—14;—
Matt. chap. xix, ver. 1.... Mark, chap. x, ver. 1....

Paragraph 1.—Reproof by Christ of the intemperate zeal of James and John, on his being repelled from a Samaritan village,—mission of seventy temporary apostles, with directions for their conduct;—and reply to them on their reporting to him their success.

Luke, chap. ix, ver. 51—62, end; chap. x, ver. 1—24;—
Matt., chap. xix, ver. 1.... “he departed from Galilee;”
Mark, chap. x, ver. 1.... “and he arose from thence.”

Paragraph 2.—His instructions to a doctor of the law, respecting the way of salvation; parable of the humane Samaritan,—and cure of ten lepers near a village.

Luke, chap. x, ver. 25—37; chap. xvii, ver. 11—19.

Paragraph 3, end.—Reply to a question from certain Pharisees, when the kingdom of God would come;—first special prediction to his disciples of the destruction of Jerusalem; parable of the unjust judge and the importunate widow;—and parable of the Pharisee and the tax-gatherer.

Luke, chap. xvii, ver. 20—37, end; chap. xviii, ver. 1—14.

SECTION IV.

FINAL MINISTRY OF CHRIST IN PERÆA.

Luke, chap. xiii, ver. 22—35, end; chap. xiv, 1—35, end; chap. xv, ver. 1—32, end; chap. xvi, ver. 1—31, end;—Matt., chap. xix, ver. . . . 1—12;—Mark, chap. x, ver. . . . 1—12.

Paragraph 1.—Final visit of Christ to Peræa, and his remarks on the subject of divorce.

Matt., chap. xix, ver. . . . 1—12; “and came into the coasts of Judæa,” &c.—Mark, chap. x, ver. . . . 1—12; “and cometh into the coasts of Judæa,” &c.

Paragraph 2.—Second prediction of the rejection of the Jews, and the adoption of the Gentiles;—reply to certain Pharisees, who advised him to retire from the dominions of Herod Antipas;—and first lamentation over Jerusalem.

Luke, chap. xiii, ver. 22—35, end.

Paragraph 3.—Cure of a dropsical man, when dining at the house of a Pharisee on a sabbath day;—followed by advice to the company respecting entertainments, and by the parable of the neglected supper.

Luke, chap. xiv, ver. 1—24.

Paragraph 4.—Admonition to the multitude respecting the constancy required in his disciples;—reply to the objections of the Pharisees to his familiar intercourse with tax-gatherers and sinners; including the parables of the lost sheep, the lost piece of silver, and the prodigal son.

Luke, chap. xiv, ver. 25—35, end; chap. xv, ver. 1—32, end.

Paragraph 5, end,—Parable of the dishonest steward; and admonition to his disciples concerning their obligation to fidelity and disinterestedness;—reproof of certain Pharisees who derided this doctrine; and parable of the rich man and Lazarus.

Luke, chap. xvi, ver. 1—31, end.

SECTION V, end.

FINAL MINISTRY OF CHRIST BETWEEN THE JORDAN AND BETHANY.

Luke, chap. xviii, ver. 15—43, end; chap. xix, ver. 1—28;—Matt. chap. xix, ver. 13—30, end; chap. xx, ver. 1—34, end;—Mark, chap. x, ver. 13—52, end.

Paragraph 1.—Benediction by Christ of little children;—instructions to a wealthy young ruler respecting the way of salvation;—remarks to his disciples on the difficulty of converting the rich; promise of recompense to themselves, who had sacrificed their worldly interests to his cause;—and parable of the proprietor hiring labourers into his vineyard.

Luke, chap. xviii, ver. 15—30;—Matt. chap. xix, ver. 13—30, end; chap. xx, ver. 1—16;—Mark, chap. x, ver. 13—31.

Paragraph 2.—Third special prediction by Christ of his death and resurrection;—reply to the petition of James and John for the chief places in his kingdom;—and recommendation of humility to all the apostles.

Luke, chap. xviii, ver. 31—34;—Matt. chap. xx, ver. 17—28;—Mark, chap. x, ver. 32—45.

Paragraph 3, end.—Cure near Jericho of two blind men;—conversion of Zacchæus;—parable of the prince committing money for traffic to his slaves, and subduing his disaffected subjects,—and final advance with his disciples towards Jerusalem.

Luke, chap. xviii, ver. 35—43, end; chap. xix, ver. 1—28;—Matt. chap. xx, ver. 29—34, end;—Mark, chap. x, ver. 46—52, end.

PART IX.

CONCLUSION OF THE MINISTRY OF CHRIST IN THE CITY OF JERUSALEM.

Matt. chaps. xxi, xxii, xxiii, xxiv, xxv, chap. xxvi, ver. 1, 2, 3, 6—13;—Mark, chaps. xi, xii, xiii, chap. xiv, ver. 3—9;—Luke, chap. x, ver. 38—42, end; chap. xi, ver. 1—13; chap. xix, ver. 29—48, end; chaps. xx, xxi;—John, chap. xi, ver. 55—57, end; chap. xii.

SECTION I.

FOURTH AND LAST EVANGELICAL VISIT OF CHRIST TO JERUSALEM.

Luke, chap. x, ver. 38—42, end; chap. xi, ver. 1—13; chap. xix, ver. 29—48, end; chap. xxi, ver. 37, 38, end;

Matt. chap. xxi, ver. 1—22; chap. xxvi, ver. 6—13;—
Mark, chap. xi, ver. 1—26; chap. xiv, ver. 3—9;—John,
chap. xi, ver. 55—57, end; chap. xii, ver. 1—19.

Paragraph 1.—Arrival of Christ with his apostles, six days before the passover, at Bethany;—and entertainment by his friends there at a supper, during which he is anointed by Mary, the sister of Lazarus, with a costly perfume.*

Luke, chap. x, ver. 38—42, end;—Matt. chap. xxvi, ver. 6—13;—Mark, chap. xiv, ver. 3—9; John, chap. xi, ver. 55—57, end; chap. xii, ver. 1—11.

Paragraph 2.—His solemn entrance the next day into Jerusalem;—second lamentation over the city, and second prediction of its destruction;—miraculous cures in the temple;—and retirement in the evening to Bethany.

Luke, chap. xix, ver. 29—44;—Matt. chap. xxi, ver. 1—11, 14—17;—Mark, chap. xi, ver. 1—11;—John, chap. xii, ver. 12—19.

Paragraph 3.—His return the next morning to Jerusalem; malediction on the way of a barren fig tree;—second expulsion of traders from the court of the Gentiles, in the temple;—and retirement from the city in the evening.

Luke, chap. xix, ver. 45—48, end; chap. xxi, ver. 37, 38, end;—Matt. chap. xxi, ver. 12, 13, 18, 19;—Mark, chap. xi, ver. 12—19.

* The treachery of Judas the Iscariot seems to have been determined on this occasion, but not executed until some days later. See Part X, Section I.

Paragraph 4, end.—His return the next morning to Jerusalem; conversation with the disciples concerning the sudden withering of the fig tree; and directions to them respecting prayer.

Luke, chap. xi, ver. 1—13;—Matt. chap. xxi, ver. 20—22;—Mark, chap. xi, ver. 20—26.

SECTION II.

FINAL CONFLICT OF CHRIST WITH THE CHIEF PRIESTS, SCRIBES, PHARISEES, ETC., AT JERUSALEM.

Luke, chap. xx, ver. 1—47, end;—Matt. chap. xxi, ver. 23—46, end; chap. xxii, ver. 1—46, end; chap. xxiii, ver. 1—39, end;—Mark, chap. xi, ver. 27—33, end; chap. xii, ver. 1—40.

Paragraph 1.—Reply of Christ, while teaching the people in the temple, to a question from the members of the Sanhedrim, by what authority he acted.

Luke, chap. xx, ver. 1—19;—Matt. chap. xxi, ver. 23—46, end; chap. xxii, ver. 1—14;—Mark, chap. xi, ver. 27—33, end; chap. xii, ver. 1—12.

Paragraph 2.—His replies to several insidious questions proposed to him by the Pharisees, Sadducees, Herodians, scribes, &c.; and final discomfiture of them all.

Luke, chap. xx, ver. 20—44;—Matt. chap. xxii, ver. 15—46, end;—Mark, chap. xii, ver. 13—37.

Paragraph 3, end.—His second reproof of the vices and errors of the scribes, Pharisees, &c.;—and third lamentation over Jerusalem.

Luke, chap. xx, ver. 45—47, end;—Matt. chap. xxiii, ver. 1—39, end;—Mark, chap. xii, ver. 38—40.

SECTION III.

SPECIAL PREDICTION BY CHRIST TO THE APOSTLES
OF THE DESTRUCTION OF JERUSALEM,
AND THE END OF THE MOSAIC DISPENSATION.

Luke, chap. xxi, ver. 1—36;—Matt. chap. xxiv, ver. 1—51, end; chap. xxv, ver. 1—46, end;—Mark, chap. xii, ver. 41—44, end; chap. xiii, ver. 1—37, end.

Paragraph 1.—Commendation by Christ of the small contribution of a poor widow to the temple treasury;—and prediction, on leaving the temple, of its approaching destruction.

Luke, chap. xxi, ver. 1—6;—Matt. chap. xxiv, ver. 1, 2;—Mark, chap. xii, ver. 41—44, end; chap. xiii, ver. 1, 2.

Paragraph 2.—His third and principal prediction of the destruction of Jerusalem by foreign armies, during the continuance of that generation.

Luke, chap. xxi, ver. 7—36;—Matt. chap. xxiv, ver. 3—44;—Mark, chap. xiii, ver. 3—37, end.

Paragraph 3, end.—His various illustrations of this fearful event; and prediction of the judgment which he would execute at his second coming.

Matt. chap. xxiv, ver. 45—51, end; chap. xxv, ver. 1—46, end.

SECTION IV, end.

CONCLUSION OF THE MINISTRY OF CHRIST AT JERUSALEM;
AND HIS FINAL RETREAT FROM THE OPPOSITION
OF THE JEWISH PEOPLE.

Matt. chap. xxvi, ver. 1, 2;—John, chap. xii,
ver. 20—50, end.

PART X.

LAST PASCHAL SUPPER OF CHRIST WITH HIS APOSTLES.

Matt. chap. xxvi, ver. 3—5; 14—29;—Mark,
chap. xiv, ver. 1, 2, 10—25;—Luke, chap. xxii,
ver. 1—38;—John, chaps. xiii, xiv, xv, xvi, xvii;—
1 Corinth. chap. xi, ver. . . . 23—25.

SECTION I.

ENGAGEMENT OF JUDAS ISCARIOT TO BETRAY CHRIST
TO THE SANHEDRIM.*

Luke, chap. xxii, ver. 1—6;—Matt. chap. xxvi,
ver. 3—5, 14—16;—Mark, chap. xiv, ver. 1, 2, 10, 11.

DIATESSARON.—Mark, xiv, 1, . . . unleavened bread;
Matt. xxvi, 3—5; Luke, xxii, 3, 4; Matt. xxvi, 15, 16.

* The treachery of Judas Iscariot appears to have been designed some days earlier, on the occasion described in Part IX, Section I, but not executed until now.

SECTION II.

LAST PASCHAL SUPPER OF CHRIST WITH HIS APOSTLES
BEFORE HIS DEATH.

Luke, chap. xxii, ver. 7—30 ;—Matt. chap. xxvi, ver. 17—29 ;—Mark, chap. xiv, ver. 12—25 ;—John, chap. xiii, ver. 1—30 ;—1 Corinth. chap. xi, ver. . . . 23—25.

Paragraph 1.—Last paschal supper of Christ with his apostles,—and his subsequent institution of the Lord's Supper.

Luke, chap. xxii, ver. 7—20, 24—30 ;—Matt. chap. xxvi, ver. 17—20, 26—29 ;—Mark, chap. xiv, ver. 12—17, 22—25 ;—John, chap. xiii, ver. 1—20 ;—1 Corinth. chap. xi, ver. . . . 23—25. "The Lord Jesus," &c.

Paragraph 2, end.—His declaration to them that one of their number was about to betray him, and private intimation to John that Judas Iscariot was the man.

Luke, chap. xxii, ver. 21—23 ;—Matt. chap. xxvi, ver. 21—25 ;—Mark, chap. xiv, ver. 18—21 ;—John, chap. xiii, ver. 21—30.

SECTION III.

FINAL INSTRUCTIONS OF CHRIST TO HIS APOSTLES
BEFORE HIS DEATH.

Luke, chap. xxii, ver. 31—38 ;—John, chap. xiii, ver. 31—38, end ; chap. xiv, ver. 1—31, end ; chap. xv, ver. 1—27, end ; chap. xvi, ver. 1—33, end.

Paragraph 1.—Announcement by Christ of his speedy departure to heaven; and first prediction that all the apostles would shortly desert him, and that Peter would thrice disown him.

Luke, chap. xxii, ver. 31—38;—John, chap. xiii, ver. 31—38, end.

Paragraph 2.—Commencement of his consolatory discourse to the apostles; replies to several questions proposed by them;—first promise to send them the Holy Spirit, as their future counsellor;—and affectionate benediction of them.

John, chap. xiv, ver. 1—31, end.

Paragraph 3.—His illustration of the constitution of the Christian Church, in reference to religious instruction, by the similitude of a vine, with its branches, and fruit.

John, chap. xv, ver. 1—16.

Paragraph 4.—Prediction of their persecution by the world.

John, chap. xv, ver. 17—27, end; chap. xvi, ver. 1—4. . . .
“that I told you of them.”

Paragraph 5.—Second promise to send them the Holy Spirit.

John, chap. xvi, ver. . . . 4—15. “And these things I said not,” &c.

Paragraph 6, end.—Prediction of his speedy disappearance, return, and final departure to the Father;—and second prediction of their approaching desertion of him.

John, chap. xxi, ver. 16—33, end.

SECTION IV, end.

DELEGATION BY CHRIST OF HIS PROPHETICAL OFFICE
TO THE APOSTLES, IN A FINAL PRAYER TO THE FATHER,
FOR HIMSELF, FOR THEM, AND FOR
THE CHURCH UNIVERSALLY.

John, chap. xvii, ver. 1—26, end.

PART XI.

SUFFERINGS, DEATH, AND BURIAL OF CHRIST.

Matt. chap. xxvi, ver. 30—75, end; chap. xxvii;—
Mark, chap. xiv, ver. 26—72, end; chap. xv;—
Luke, chap. xxii, ver. 39—71, end; chap. xxiii;—
John, chaps. xviii, xix.

SECTION I.

AGONY OF CHRIST IN THE GARDEN OF GETHSEMANE,
AND HIS SURRENDER TO THE JEWISH AUTHORITIES.

Luke, chap. xxii, ver. 39—53;—Matt. chap. xxvi,
ver. 30—56;—Mark, chap. xiv, ver. 26—50;—
John, chap. xviii, ver. 1—11.

Paragraph 1.—Third prediction by Christ that the apostles would shortly desert him;—his retirement with them to the garden of Gethsemane;—and private devotions there, attended with agony and bloody sweat.

Luke, chap. xxii, ver. 39—46;—Matt. chap. xxvi, ver. 30—46;—Mark, chap. xiv, ver. 26—42;—John, chap. xviii, ver. 1, 2.

Paragraph 2, end.—Arrival there of a numerous armed party of Jewish officers, and Roman soldiers, conducted by Judas Iscariot; and surrender of Christ to them, after providing for the safety of his apostles.

Luke, chap. xxii, ver. 47—53;—Matt. chap. xxvi, ver. 47—56;—Mark, chap. xiv, ver. 43—50;—John, chap. xviii, ver. 3—11.

SECTION II.

TRIAL AND CONDEMNATION OF CHRIST BY THE SANHEDRIM.

Luke, chap. xxii, ver. 54—65;—Matt. chap. xxvi, ver. 57—75, end;—Mark, chap. xiv, ver. 51—72, end;—John, chap. xviii, ver. 12—27.

DIATHESSARON.—John, xviii, 12; Mark, xiv, 51, 52; John, xviii, 13, 14, 24; Matt. xxvi, ver. . . . 57, "where the scribes," &c.; John, xviii, 15—18; Luke, xxii, 56—58; Mark, xiv, ver. . . . 68—70 . . . "neither understand I," &c. . . . "And he denied it again;" John, xviii, 19—23; Mark, xiv, 55—59; Matt. xxvi, 62—66; John, xviii, 25—27 . . . "Peter then denied again;" Luke, xxii, 59; Mark, xiv, ver. . . . 70—72 . . . "And a little after," &c., "the cock crew;" Luke, xxii, 61—65.

SECTION III.

TRIAL AND CONDEMNATION OF CHRIST BY PONTIUS PILATE.

Luke, chap. xxii, ver. 66—71, end; chap. xxiii, ver. 1—25;—Matt. chap. xxvii, ver. 1—26, 28—30;—Mark, chap. xv, ver. 1—15, 17—19;—John, chap. xviii, ver. 28—40, end; chap. xix, ver. 1—16.

Paragraph 1.—Transmission of Christ by the Sanhedrim to the tribunal of Pontius Pilate; and acquittal of him by Pilate, as likewise by Herod Antipas.

Luke, chap. xxii, ver. 66—71, end; chap. xxiii, ver. 1—23 “that he might be crucified;”—Matt. chap. xxvii, ver. 1—23;—Mark, chap. xv, ver. 1—14;—John, chap. xviii, ver. 28—40, end.

Paragraph 2, end.—Final condemnation of Christ by Pilate, and delivery of him, after scourging, to the soldiers for crucifixion.*

Luke, chap. xxiii, ver. 23—25; “And the voices of them,” &c.;—Matt. chap. xxvii, ver. 24—26, 28—30; Mark, chap. xv, ver. 15, 17—19;—John, chap. xix, ver. 1—16 “to be crucified.”

DIATESSARON.—Par. 1.—Matt. xxvii, 1; Luke, xxii, ver. 66—71, end; “and led him,” &c., xxiii, 1;—Matt. xxvii, 3—10; John, xviii, 28—32; Luke, xxiii, 2, 3; Matt. xxvii, 12—14; John, xviii, 33—38; Luke, xxiii, 5—16; Matt. xxvii, 15; Mark, xv, 7, 8; Matt. xxvii, 17; Mark, xv, ver. 9, 10; “Will ye that I release unto you,” &c.; Matt. xxvii, 19—21 “will ye that I release unto you,” &c.; Luke, xxiii, 18, 20—23 “that he might be crucified.”

Par. 2, end.—John, xix, 1; Matt. xxvii, 28—30; John, xix, 4—15; Matt. xxvii, 24, 25; Luke, xxiii, ver. . . . 23—25. “And the voices,” &c.

SECTION IV, end.

CRUCIFIXION, DEATH, AND BURIAL OF CHRIST.

Luke, chap. xxiii, ver. 26—56. end;—Matt. chap. xxvii, ver. 27, 31—66, end;—Mark, chap. xv, ver. 16, 20—47, end;—John, chap. xix, ver. . . . 16—42, end.

Paragraph 1.—Crucifixion and death of Christ at Golgotha, between two malefactors.

Luke, chap. xxiii, ver. 26—48;—Matt. chap. xxvii, ver. 27, 31—54;—Mark, chap. xv, ver. 16, 20—39;—John, chap. xix, ver. . . . 16—30; “And they took Jesus,” &c.

Paragraph 2, end.—Burial of the body of Christ in the adjacent tomb of Joseph of Arimathæa;—and carefulness of the Jewish authorities in securing the tomb.

Luke, chap. xxiii, ver. 49—56, end;—Matt. chap. xxvii, ver. 55—66, end;—Mark, chap. xv, ver. 40—47, end;—John. chap. xix, ver. 31—42, end.

* The account given by Matthew, and Mark, of the second mockery of Christ by the Roman soldiers, properly belongs to Section IV; but, to avoid a painful and superfluous repetition, is transferred hither.

PART XII; END.

FINAL INSTRUCTIONS OF CHRIST TO THE APOSTLES,
AFTER HIS RESURRECTION.

Matt. chap. xxviii;—Mark, chap. xvi;—Luke, chap. xxiv;—John, chap. xx, ver. 1—29; chap. xxi, ver. 1—23;—Acts, chap. i, ver. 3—14;—1 Corinth., chap. xv, ver. 5—7.

SECTION I.

FIRST INTERVIEWS OF CHRIST WITH HIS DISCIPLES
AT JERUSALEM, AFTER HIS RESURRECTION.

Luke, chap. xxiv, ver. 1—43;—Matt. chap. xxviii, ver. 1—15;—Mark, chap. xvi, ver. 1—14;—John, chap. xx, ver. 1—29;—1 Corinth. chap. xv, ver. 5.

Paragraph 1.—Resurrection of Christ before sunrise, on the first day of the week; and his two appearances early on that day to several of his female disciples.

Luke, chap. xxiv, ver. 1—12;—Matt. chap. xxviii, ver. 1—15;—Mark, chap. xvi, ver. 1—11;—John, chap. xx, ver. 1—18.

Paragraph 2, end.—His three appearances, later on the same day, and a fourth on that day-week, to the apostles, and two others of his male disciples.

Luke, chap. xxiv, ver. 13—43 ;—Mark, chap. xvi, ver. 12—14 ;—John, chap. xx, ver. 19—29 ;*—1 Corinth. chap. xv, ver. 5.

SECTION II.

TWO SUBSEQUENT INTERVIEWS OF CHRIST WITH HIS DISCIPLES IN GALILEE.

Matt. chap. xxviii, ver. 16, 17 ;—John, chap. xxi, ver. 1—23 ;†—1 Corinth. chap. xv, ver. 6.

DIATESSARON.—John, xxi, 1—23 ; 1 Corinth. xv, 6 ... at once ; Matt. xxviii, 16, 17.

SECTION III, end.

FINAL APPEARANCE, AND CHARGE OF CHRIST TO HIS APOSTLES AT JERUSALEM ; AND HIS ASCENSION TO HEAVEN FROM THE MOUNT OF OLIVES.

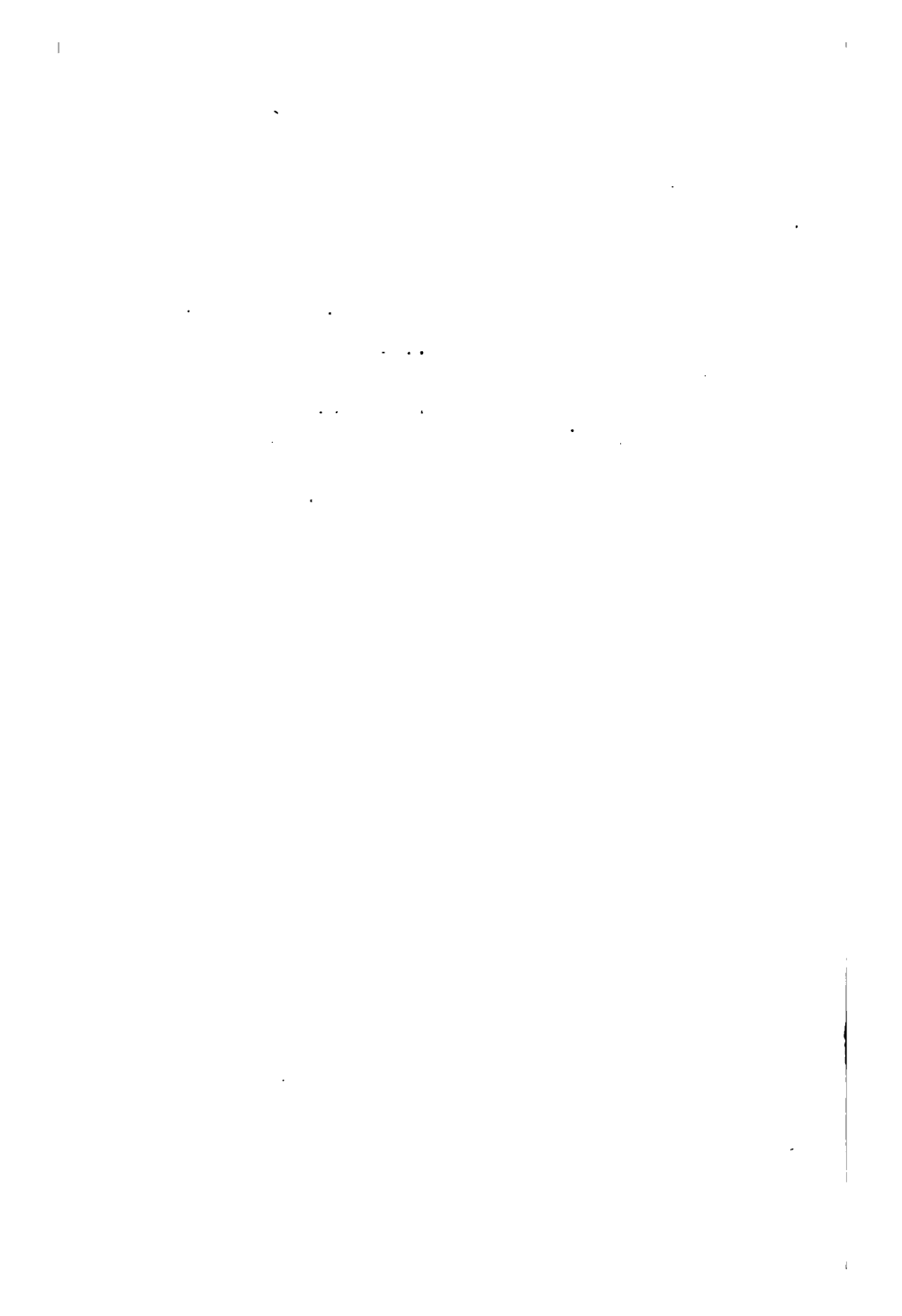
The two following notes, referring peculiarly to John's Gospel, are on that account not inserted in this Harmony, to which they are not adapted.

* Note by John respecting the character and object of his gospel. (John chap. xx, ver. 30, 31, end.)

† Note by John respecting the authenticity of his gospel, and the length to which it might have been extended. (John, chap. xxi, ver. 24, 25, end.)

Luke, chap. xxiv, ver. 44—53, end;—Matt. chap. xxviii, ver. 18—20, end;—Mark, chap. xvi, ver. 15—20, end;—Acts, chap. i, ver. 3—14;—1 Corinth. chap. xx, ver. 7.

DIATESSARON.—1 Corinth. xv, 7; Acts, i, 3; Matt. xxviii, 18; Mark, xvi, ver. . . . 15, 16, Go ye, &c.; Matt. xxviii, 19, 20, end; Mark, xvi, 17, 18; Luke, xxiv, 44—49; Acts, i, 5; Luke, xxiv, 50 . . . to Bethany; Acts, i, 6—9 . . . these things; Luke, xxiv, ver. . . . 50, 51, and he lifted up, &c.; Mark, xvi, ver. . . . 19 and sat, &c.; Acts, i, 10, 11; Luke, xxiv, 52; Acts, i, ver. . . . 12—14, from the mount, &c.; Luke, xxiv, 53, end; Mark, xvi, 20, end.



ANALYTICAL INDEX
TO
THE BOOK OF THE ACTS,
WHICH DESCRIBES
THE PERSONAL MINISTRY OF THE APOSTLES.

PART I.

PROGRESS OF CHRISTIANITY IN PALESTINE
AND ITS VICINITY, CHIEFLY AMONG JEWS.
Chap. i, ver. 15—26, end ;—chap. xi, ver. 18.*

SECTION I.

PROCEEDINGS OF THE APOSTLES,
AND OF THE CHURCH AT JERUSALEM,
UNTIL A LITTLE AFTER THE FEAST OF PENTECOST,
WHICH FOLLOWED CHRIST'S ASCENSION TO HEAVEN.

Chap. i, ver. 15—26, end ; and chap. ii.

Paragraph 1.—Election by the church of Matthias, as an apostle, in the place of Judas Iscariot.

Chap. i, ver. 15—26, end.

Paragraph 2.—Extraordinary effusion, on the day of Pentecost, of the Holy Spirit on the apostles ; who thereupon preach the gospel

* Acts i, 3—14, are transferred to the gospel narrative ; and the Preface, ver. 1, 2, is omitted.

in various languages to an immense multitude of foreign Jews and proselytes, come up to keep the feast at Jerusalem.

Chap. ii, ver. 1—18.

Paragraph 3.—Powerful discourse of Peter, on behalf of the apostles, to the multitude; explaining to them the nature and object of this interposition, and urging them to embrace the gospel.

Chap. ii, ver. 14—40.

Paragraph 4, end.—Conversion of about three thousand persons in consequence, and subsequent increase of the church; which, in prospect of persecution, adopts the plan of a voluntary community of property.

Chap. ii, ver. 41—47, end.

SECTION II.

COMMENCEMENT OF A PERSECUTION OF THE APOSTLES BY THE JEWISH AUTHORITIES, FOR PERFORMING A MIRACULOUS CURE, AND PREACHING THE GOSPEL IN THE TEMPLE.

Chaps. iii, and iv; chap. v, ver. 1—11.

Paragraph 1.—Miraculous cure by Peter and John, near the Beautiful Gate of the temple, of a man lame from his birth; and discourse on the occasion by Peter to the multitude, which is followed by the conversion of about five thousand men.

Chap. iii, ver. 1—26, end.

Paragraph 2.—Seizure in consequence of Peter and John by the temple authorities; and arraignment of them the next day before the Sanhedrim, who, after severely threatening, release them;—

Their return to their colleagues, and united fervent prayer of the apostles for divine support, which is immediately granted in a miraculous manner.

Chap. iv, ver. 1—31.

Paragraph 3, end.—Prosperous progress of the church at Jerusalem, on the plan of a voluntary community of property;—sale of a field by Barnabas, a Levite of Cyprus, who contributes the proceeds to the common stock; and judicial death of Ananias and Sapphira, for attempting a profane fraud in a similar transaction.

Chap. iv, ver. 32—37, end; chap. v, ver. 1—11.

SECTION III.

SECOND PERSECUTION OF THE APOSTLES BY THE JEWISH AUTHORITIES, FOR PREACHING THE GOSPEL IN JERUSALEM.

Chap. v, ver. 12—42, end.

Paragraph 1.—Rapid increase of the church at Jerusalem, accompanied by numerous and remarkable cures among the multitude.

Chap. v, ver. 12—16.

Paragraph 2, end.—Seizure of all the apostles by the temple authorities, and arraignment of them the next day before the Sanhedrim; by whom, after threatening and scourging them, they are released.

Chap. v, ver. 17—42, end.

SECTION IV.

MINISTRY AND MARTYRDOM OF THE DEACON STEPHEN.

Chaps. vi, and vii.

Paragraph 1.—Election by the church at Jerusalem of seven deacons, to attend to the relief of its indigent widows.

Chap. vi, ver. 1—7.

Paragraph 2, end.—Persecution of the deacon Stephen by a synagogue of foreign Jews ; his discourse in defence of himself before the Sanhedrim ; and subsequent martyrdom by stoning, in which Saul, afterwards the apostle Paul, concurs.

Chap. vi, ver. 8—15, end ; chap. vii, ver. 1—60, end.

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GENERAL PERSECUTION AND DISPERSION OF THE CHURCH
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WHO NOW BECOMES AN EVANGELIST.

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Chap. viii, ver. 1—25.

Paragraph 2, end.—Conversion by Philip of the Jewish treasurer of Candace, queen of Ethiopia; and subsequent settlement of Philip, as an evangelist, at Cæsarea on the sea coast.

Chap. viii, ver. 26—40, end.

SECTION VI.

CONVERSION, AND EARLY MINISTRY OF THE APOSTLE PAUL.

Chap. ix, ver. 1—30.

Paragraph 1.—Miraculous conversion of Paul, on his way to Damascus as a persecutor of Christianity; and his baptism by Ananias, a Christian Jew of that city.

Chap. ix, ver. 1—19 “he was strengthened.”

Paragraph 2, end.—Persecution of Paul by the unbelieving Jews, first at Damascus, and afterwards at Jerusalem; and his consequent retreat to his native city, Tarsus in Cilicia.

Chap. ix, ver. 19—30, “Then was Saul,” &c.

SECTION VII, end.

TERMINATION OF THE FIRST PERSECUTION OF THE CHURCHES;

ACTIVE MINISTRY OF PETER IN PALESTINE;

AND HIS CONVERSION AT CÆSAREA OF THE GENTILE

CENTURION CORNELIUS, AND HIS FRIENDS.

Chap. ix, ver. 31—43, end; chap. x; chap. xi, ver. 1—18.

Paragraph 1.—Active ministry of Peter in Palestine, including his miraculous cure of *Æneas* at Lydda, and revival of Dorcas at Joppa.

Chap. ix, ver. 31—48, end.

Paragraph 2.—Conversion by Peter, at *Cæsarea* on the sea-coast, of the Roman centurion *Cornelius*, and many of his friends.

Chap. x, ver. 1—48, end.

Paragraph 3, end.—Defence of himself by Peter against the censures of certain Pharisaic members of the church at Jerusalem, on account of his familiar intercourse with Gentiles on this occasion.

Chap. xi, ver. 1—18.

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PROGRESS OF CHRISTIANITY IN VARIOUS FOREIGN
COUNTRIES, CHIEFLY AMONG GENTILES.

Chap. xi, ver. 19—30, end ; chaps. xii—xxi, ver. 16.

SECTION I.

FORMATION OF THE FIRST GENTILE CHURCH AT ANTIOCH
IN SYRIA ; AND PERSECUTION OF THE CHURCH AT JERUSALEM
BY THE NEW KING, HEROD AGRIPPA I.

Chap. xi, ver. 19—30, end ; chap. xii.

Paragraph 1.—Formation at Antioch of a Gentile church, by private members of Jewish churches scattered abroad; prosperity of the new church under the ministry of Barnabas, and Paul; who, after a year's residence, are sent thence with a contribution to their Christian brethren at Jerusalem.

Chap. xi, ver. 19—30, end.

Paragraph 2.—Persecution of the church at Jerusalem by Herod Agrippa I; martyrdom of the apostle James, the son of Zebediah; and imprisonment with the same design of Peter, who, having been miraculously delivered from prison, escapes to another place.

Chap. xii, ver. 1—19 "should be put to death."

Paragraph 3, end.—Judicial death of Herod Agrippa at Cæsarea; and return of Barnabas and Paul, accompanied by John Mark, to Antioch.

Chap. xii, ver. . . . 19—25, end; "And he went down," &c.

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FIRST MISSIONARY JOURNEY OF PAUL, ACCOMPANIED BY
BARNABAS, IN ASIA MINOR; BEGINNING AND
ENDING AT ANTIOCH IN SYRIA.

Chaps. xiii, and xiv.

Paragraph 1.—Proceedings of the missionaries in the island of Cyprus; conversion of the proconsul Sergius Paulus; and miraculous punishment of the Jewish false prophet, Bar-Jesus.

Chap. xiii, ver. 1—12.

Paragraph 2.—Their arrival at Perga in Pamphylia, where they are deserted by John Mark, their proceedings at Antioch in Pisidia; powerful discourse of Paul in the synagogue there, followed by numerous conversions; and their ultimate expulsion from the city by the unbelieving Jews.

Chap. xiii, ver. 13—52, end.

Paragraph 3.—Their proceedings at Iconium, Lystra, and Derbe, attended with much success; although, through the instigation of the hostile Jews, Paul is stoned by the populace at Lystra, but miraculously restored.

Chap. xiv, ver. 1—21 "and had taught many."

Paragraph 4, end.—Their return, through the same route, to Perga and Attaleia; whence they sail to Antioch in Syria, and report to the church the results of their mission.

Chap. xiv. ver. 21—28, end; "They returned again," &c.

SECTION III.

CONSULTATION OF THE APOSTLES, WITH THE CHURCH AT JERUSALEM, ON THE QUESTION, WHETHER GENTILE CHRISTIANS WERE REQUIRED TO EMBRACE THE MOSAIC COVENANT; AND DECISION THAT THEY WERE NOT REQUIRED.

Chap. xv, ver. 1—34.

Paragraph 1.—Mission of Paul and Barnabas from the church at Antioch, where this question had been introduced by certain Pharisaic Jews; and solemn discussion of it by the council at Jerusalem.

Chap. xv, ver. 1—21.

Paragraph 2, end.—Mission of Judas Barsabas, and Silas, from the council at Jerusalem to the church at Antioch; with a circular letter addressed to them, and other Gentile churches, declaring their exemption from the supposed obligation.

Chap. xv, ver. 22—34.

SECTION IV.

SECOND MISSIONARY JOURNEY OF PAUL, ACCOMPANIED BY SILAS AND OTHERS, IN ASIA MINOR, MACEDONIA, AND GREECE; BEGINNING AT ANTIOCH, AND ENDING AT JERUSALEM.

Chap. xv, ver. 35—41, end; chaps. xvi—xviii; ver. 1—22.

Paragraph 1.—Proceedings of the missionaries in Asia Minor; and their passage through Syria, Cilicia, Phrygia, Galatia, and Mysia, to Troas; including the adoption of Timothy, as an assistant of Paul.

Chap. xv, ver. 35—41, end; chap. xvi, ver. 1—8.

Paragraph 2.—Their proceedings at Philippi, where a church is formed in the house of Lydia;—persecution by the Gentile magistrates and people; miraculous deliverance from prison, the keeper of which and his family become converts; and departure from the city the next day, at the request of the magistrates.

Chap. xvi, ver. 9—40, end.

Paragraph 3.—Their proceedings at Thessalonica, and Berea; where they are violently persecuted by the Jews, and through their instigation by the Gentiles.

Chap. xvii, ver. 1—14.

Paragraph 4.—Proceedings of Paul at Athens, whither he was forced by persecution to retire alone; and whence, after delivering a discourse before the court of Areopagus, and gaining a few converts, he departs.

Chap. xvii, ver. 15—34, end.

Paragraph 5, end.—Proceedings of Paul and his associates at Corinth; where he withdraws from the synagogue, and forms a Gentile church; and, after a long residence, returns through Ephesus to Jerusalem, in fulfilment of a vow.

Chap. xviii, ver. 1—22 "and saluted the church."

SECTION V, end.

THIRD MISSIONARY JOURNEY OF PAUL AND HIS ASSOCIATES,
IN ASIA MINOR, MACEDONIA, AND GREECE ;
BEGINNING AT ANTIOCH, AND ENDING AT JERUSALEM.

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ver. 1—16.

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Chap. xviii, ver. . . . 22—28, end ; “ He went down to Antioch,” &c. ; chap. xix, ver. 1—20.

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Paragraph 3.—Final visit of Paul and his associates to the churches in Macedonia, and Greece ; commencement at Philippi of his last journey to Jerusalem ; and passage through Troas, Assos, Mitylene, and Troglyllum, to Miletus, where he delivers a farewell address to the elders of the church at Ephesus, who meet him there for this purpose.

Chap. xx, ver. 1—38, end.

Paragraph 4, end.—Conclusion of the journey of Paul and his associates to Jerusalem ; where, after visiting the Christian brethren at Tyre, Ptolemais, and Cæsarea, he safely arrives.

Chap. xxi, ver. 1—16.

PART III, END.

**PERSECUTION OF THE APOSTLE PAUL BY THE UNBELIEVING
JEWS AT JERUSALEM; AND HIS TRANSMISSION TO ROME
AS A PRISONER, IN CONSEQUENCE OF HIS APPEAL
FROM THE PROVINCIAL TO THE IMPERIAL COURT.**

Chap. xxi, ver. 17—40, end; chaps. xxii—xxviii.

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**VIOLENT PERSECUTION OF PAUL BY THE JEWS AT JERUSALEM;
AND HIS SUCCESSIVE TRIALS BY THE SANHEDRIM,
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Paragraph 1.—Religious engagements of Paul at Jerusalem;—his seizure in the temple by the Jewish multitude; rescue by Lysias, the commander of the Roman garrison;—defence of himself before the people; and subsequent confinement in the castle Antonia.

Chap. xxi, ver. 17—40, end; chap. xxii, ver. 1—29.

Paragraph 2.—His defence of himself the next day before the Sanhedrim ;—conspiracy of a party of Jews to assassinate him ;—and his transmission by the command of Lysias, under a military escort, to the procurator Felix at Cæsarea.

Chap. xxii, ver. 30, end ; chap. xxiii, ver. 1—35, end.

Paragraph 3.—His defence of himself before Felix ; and subsequent imprisonment for two years in Herod's palace at Cæsarea.

Chap. xxiv, ver. 1—27, end.

Paragraph 4, end.—His defence of himself at the same place before Festus, the successor of Felix ; appeal to the imperial court at Rome ; and second defence of himself before a large company of distinguished persons, including Festus, King Herod Agrippa II, his sister Berenice, and many others, by all of whom he is pronounced blameless.

Chap. xxv, ver. 1—27, end ; chap. xxvi, ver. 1—32, end.

SECTION II, end.

VOYAGE OF PAUL AS A PRISONER, FROM PALESTINE TO ROME ;
WITH HIS SHIPWRECK ON THE ISLAND OF MALTA ;
AND HIS PROCEEDINGS AT ROME, DURING TWO YEARS
PREVIOUS TO HIS TRIAL BY THE IMPERIAL COURT.

Chaps. xxvii, and xxviii, end.

Paragraph 1.—Voyage of Paul and his associates from Cæsarea towards Italy; their conflict with a terrible storm in the Adriatic sea, and shipwreck at Malta.

Chap. xxvii, ver. 1—44, end.

Paragraph 2.—His proceedings at Malta, where he obtains much honour by performing miraculous cures;—conclusion of his voyage to Italy, and arrival at Rome; where he is permitted to reside in a private lodging, under the custody of a soldier.

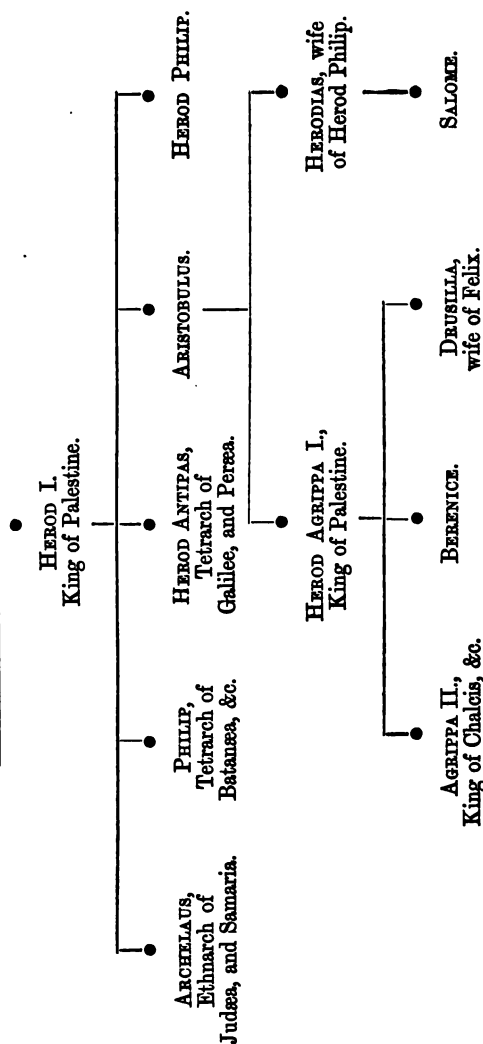
Chap. xxviii, ver. 1—16.

Paragraph 3, end.—His earnest conference three days after his arrival with the Jews at Rome; where, during two years before his trial, he remains a prisoner in the same lodging.

Chap. xxviii, ver. 17—31, end.

THE END.

SYNOPSIS OF THAT PART OF THE HERODIAN FAMILY WHICH IS CONNECTED
WITH THE NEW TESTAMENT.



EXPLANATION.

Herod I. married ten wives, and had fifteen children, several of whom, in accordance with the usage of oriental countries in those times, intermarried. The foregoing Table represents the relationship of those of his descendants who are connected with the New Testament history. Among these, Herodias divorced her husband Herod Philip, by whom she had her daughter Salome, to marry his half-brother Herod Antipas who, for the same purpose, divorced his former wife, a daughter of Archelaus King of Arabia. This crime led first to the imprisonment, and ultimately to the martyrdom of John the Baptist.—(See *Whiston's Josephus*; *Antiquities*, Book xvii, chap. 1, 11: Book xviii, chap. 6; *Wars*, Book I, chap. 28.)

**TABULAR VIEW OF TEN JEWISH DAYS, INCLUDING THE ARRIVAL OF CHRIST AT BETHANY,
ON HIS FINAL VISIT TO JERUSALEM, AND HIS RESURRECTION.**

DAYS OF THE WEEK. Sunday. Saturday. Friday. Thursday. Wednesday. Tuesday. Monday. Sunday. Saturday. Friday.

NUMBERS OF DITTO. 1. 7. 6. 5. 4. 3. 2. 1. 7. 6.



NUMBERS OF DITTO. 10. 9. 8. 7. 6. 5. 4. 3. 2. 1.

DAYS OF NISAN. 17. 16. 15. 14. 13. 12. 11. 10. 9. 8.

EVENTS IN THE LIFE OF CHRIST.

Arrival at Bethany.

Sabbath at ditto.

Supper at ditto.

Entrance into Jerusalem.

Second expulsion of traders from the temple.

Final conflict with the chief priests, &c.

Final address to the people.

Last paschal supper.

Crucifixion.

Rest in the tomb.

Resurrection.

TABULAR VIEW OF PETER'S DENIALS OF CHRIST.

NUMBER OF DENIALS.	MODE AND CIRCUMSTANCES OF DENIALS.	LUKE. xxii.	MATTHEW. xxvi.	MARK. xiv.	JOHN. xviii.
1.	<i>General</i> , to the portress, on Peter's first entrance into the portico.	.....	.....	.....	15—17. ●
2.	<i>Personal</i> , to another maid- servant, on his first en- trance into the hall.	55—57. *	69, 70. *	66—68. *	.....
3.	<i>General</i> , to a man, at the same place shortly after- wards.	58. ●	.....	.....	.....
FIRST CROWING OF THE COCK.					
4.	<i>Personal</i> , to the portress, on his first retreat from the hall to the portico.	.....	71, 72. *	68—70. *	.....
5.	<i>General</i> , to the attendants, on his return from the portico to the hall.	.....	.....	.....	25. ●
6.	<i>General</i> , to a relative of Malchus, at the same place soon afterwards.	.....	.....	.....	26, 27. ●
7.	<i>Personal</i> , to the attend- ants, at the same place immediately after.	59—62. *	73—75. *	70—72. *	.....
SECOND CROWING OF THE COCK.					

EXPLANATION.

Peter's denials of Christ were apparently prompted, not by unbelief or disaffection towards his master, but by a very natural fear of detection and execution, for his murderous attack on Malchus, in the garden of Gethsemane. These denials were seven in number, and of two different kinds, *general*, and *personal*. On four occasions he merely denied that he was a disciple of Jesus; but, on three others, he declared that he did not even know the man. It was this second kind of denial which Christ predicted that, before the second crowing of the cock, that is, before three o'clock the next morning, Peter would thrice commit; and the truth of the prediction was more strikingly demonstrated by the fact that, among seven denials of both descriptions, there were precisely three of this aggravated kind. In the foregoing Table, the *general* denials are denoted by dots, and the *personal* ones by asterisks.—See Luke xxii, 31—34; and Mark xiv, 26—31.

SYNOPSIS OF THE PRINCIPAL EVENTS CONNECTED WITH THE RESURRECTION OF CHRIST.

1. On Sunday, the 17th of Nisan, before sunrise, a great earthquake took place at Jerusalem; an angel descending from heaven removed the stone-cover from the entrance of the tomb; the terrified guard retired, and fell to the ground; Christ rose from the dead.—Matt. xxviii, 2—4, 11—15.

2. Soon after sunrise, a large party of Christ's female disciples from Jerusalem arrived at the tomb, for the purpose of re-embalming his body; but found the stone-cover removed, and the body gone.—Matt. xxvii, 55, 56, 61, xxviii, 1; Mark xv, 40, 41, 47, xvi, 1—4; Luke viii, 1—3, xxiii, 49, 55, 56, xxiv, 1—3; John xix, 25, xx, 1.

3. Mary of Magdala, one of the party, having reached the tomb a little earlier than the rest, ran and reported the circumstance to Peter, and John.—John xxi, 1, 2.

4. Two angels appeared to the women remaining at the tomb, informed them of the resurrection of Christ, and sent them to announce the event to his disciples.—Matt. xxviii, 5—8; Mark xvi, 5—8; Luke xxiv, 4—9, 22, 23.

5. Peter, and John, accompanied by Mary of Magdala, visited the tomb a little later, but saw nothing except the grave-clothes lying within it, and returned home.—John xx, 3—10.

6. Two angels appeared to Mary at the tomb. Christ himself afterwards appeared to her, and sent her to announce his resurrection to his disciples.—Mark xvi, 9; John xx, 11—17. *His first appearance.*

7. Christ appeared to the other women, on their way to the disciples, permitted them to embrace his feet, and gave them a similar commission.—Matt. xxviii, 9, 10. *His second appearance.*

8. Some of the guard, returning from the tomb, reported the event to the chief priests, who propagated a false account of it, which subsequently prevailed among the Jewish people.—Matt. xxviii, 11—15.

9. The women, returning from the tomb, announced the resurrection of Christ to his disciples, who disbelieved it.—Mark xvi, 10, 11; Luke xxiv, 9—11, 22, 23; John xx, 18.

10. Peter thereupon visited the tomb a second time; but, as before, saw nothing except the grave-clothes lying within it, and returned home in perplexity.—Luke xxiv, 12, 24.

11. About the middle of the day, Christ appeared to two of his disciples walking to Emmaus; who immediately returned to Jerusalem, and reported the fact to the rest of their body.—Mark xvi, 12, 13; Luke xxiv, 13—35. *His third appearance.*

12. Early in the evening he appeared to Simon Peter.—Luke xxiv, 33, 34; 1 Corinth. xv, 5. *His fourth appearance.*

13. Later in the evening, he appeared to all the apostles, except Thomas who was absent, shortly after their repast.—Mark xvi, 14; Luke xxiv, 36—43; John xx, 19—24; 1 Corinth. xv, 5. *His fifth appearance.*

14. On Sunday, the 24th of Nisan, he appeared to all the apostles, including Thomas, in the same place, and probably at the same hour as before.—John xx, 24—29. *His sixth appearance.*

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Gospel of Luke.....	A.D. 45.	Epistle to Philemon.....	A.D. 58.
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First Epistle to Timothy.....	47.	Second Epistle to Timothy.....	—
Epistle to the Galatians.....	—	(Gospel of John).....	—
First Epistle to the Thessalonians.....	—	Epistle to the Hebrews.....	—
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